

The American Friend

Old Series
Vol. XXXIII. No. 50

DECEMBER 16, 1926

New Series
Vol. XIV. No. 50

God Rest Ye, Merry Gentlemen!



There is a quaint, indefinable charm in the expression. It carries us back to the early days of Old England and speaks the simple tongue of warm and hearty fellowship. Out of the stress and strain of complex, busy days, we reach back for the restful simplicity of its spirit and would make it a little Christmas greeting for today. God Rest Ye! How gracious, how suggestive, this simple benediction! In the midst of toil and turmoil it comes, a gentle, healing prayer for God's rest upon us and for the peace of the Christmas time. It may call us even from the mad maze of buying and giving and from the too noisome celebration of the Holy Day of Wonder. It points us to the peaceful rest of Bethlehem. But it is the peaceful rest of joy—God Rest Ye, Merry Gentlemen. What a good, old-fashioned English word is merry! It is a little gem of our Anglo-Saxon heritage; only a little gem but how it sparkles and lends the glow of good cheer to all around! It bespeaks the joyous quality of the heart, and "A merry heart doeth good like a medicine." Of all the words in the English language it is the one word indispensable to the Christmas greeting. And so, as the anniversary of Bethlehem comes again, to one and all we say, "God Rest Ye, Merry Gentlemen!"

W. C. W.



ON THE HORIZON OF THE CHRISTIAN CHURCH

PROMOTION OF FELLOWSHIP CONFERENCE

The Home Missions Council and Council of Women for Home Missions will hold their Annual Meeting in Philadelphia, Pa., January 4-7, 1927. The Board of Home Missions of the Reformed Church in the United States has graciously offered its facilities as headquarters for this Annual Meeting. The location is corner of Race and Fifteenth Streets. It is proposed to center the discussions and addresses primarily on the Church and its responsibility to rural communities. The Home Missions Council has gathered together information from various state home mission councils concerning cooperation in the field. This leaflet contains reports of meetings, statement of principles, and constitution and by-laws of state councils.

VACATION BIBLE SCHOOL CONFERENCE

The sixth annual International Conference of Vacation Bible and Church School Workers under the joint auspices of the International Council of Religious Education, and the International Association of Daily Vacation Bible Schools, will be held in the Sherman Hotel, Chicago, Illinois, all day, Wednesday, February 9, 1927, beginning at ten a. m. The program in detail will be issued by January first, and may be obtained upon application to 1516 Mallery Building, Chicago, or Room 1119, 381 Fourth Avenue, New York City. This program will include discussions of standards, curricula, and the permanent place of the vacation school in the program of the churches. There will be held, also, in the Sherman Hotel, Chicago, during the entire day of Thursday, February 10, 1927, an International Conference of those interested in Week Day Religious Education. This Conference is to be held under the auspices of the International Council of Religious Education. The program at this Conference will deal with the actual standards and problems involved in the initiation and conduct of week-day schools, and will aim to give definite assistance to the workers in the field, and to local leaders and teachers. It will also include a presentation

of the New York Case by Mr. Charles H. Tuttle, who presented the brief for the New York Federation of Churches and the State Sunday School Association. Copies of the program may be secured on application to 1516 Mallery Building, Chicago, Illinois.

TWO GOOD SUNDAY SCHOOL WATCHWORDS

H. S. Harris, Sunday School Secretary for Brazil, was recently requested to visit the city of Sao Sebastiao de Paraíso, about fourteen hours distant from Sao Paulo but in the State of Minas, and hold a Sunday-school Institute for the workers in this field, in which nine years ago there were only two Christian believers. A Sunday-school, however, was organized about that time and ever since it has been the chief means of evangelizing the city and surrounding towns. At the Institute just held, workers were present from the central Sunday-school and from four others in nearby places, all under the general direction of the pastor at Sao Sebastiao. These five schools reported an average total attendance each Sunday of 465 and the work is growing rapidly from month to month. The two watchwords of the Sunday-school movement in Brazil are "Efficiency" and "Extension" and the devotion to these details accounts largely for the fact that the Sunday-school enrollment in Brazil has trebled during the past ten years, growing from 30 to 90,000. Institute work and teacher-training classes are stressed as means of promoting efficiency and of preparing workers for numbers of "branch" schools, which nearly all the longer established Sunday-schools are now seeking to maintain.

THE SUNDAY SCHOOL IN NEW ZEALAND

Encouraging items concerning Sunday-school work in New Zealand are indicated in the annual report of Rev. L. B. Busfield, Secretary of the Auckland Sunday School Union. 'The Churches are evincing a keen desire to build up the religious educational work of their respective denominations. There are now quite a considerable number of men and women whose time and energy is wholly devoted to Sunday-school and Bible Class work. Conferences of Youth Workers are becoming popular and profitable. Earnest attention is being given to the problem of training teachers. The efforts of the various provincial bodies in this respect are worthy of all praise. Young people are being trained to regard Sunday-school leadership as a life vocation. In the South Sea Exhibition recently held for several months in Dunedin, a Religious Educational Court was an established and popular feature. New Zealand is particularly fortunate in having a very effective and well organized Bible Class Movement and it is to this movement that the Churches look for leaders in church and Sunday-school enterprise. Students in theological colleges are now being given some instruction in religious pedagogy and are doing practical Sunday-school work to enable them to be better fitted for future leadership. Libraries for Sunday-school teachers are being established in various parts of the Dominion and an earnest inquiry exists which betokens better things.

AN EXPERIMENT IN CIVILIAN DRILL

An alternative course to the hitherto compulsory course in military training at the College of the City of New York is now being offered to incoming Freshmen. Last November the students' newspapers opposed compulsory military training and suggested a student referendum on the subject. This resulted in an overwhelming vote against the courses. The new course in "civilian drill" will not be supervised by army officers but will be under the regular hygiene department of the college. The offering of such a course is a scientific experiment, and will determine, it is hoped, the relative merits of civilian and military drill, so far as the benefits in mental and physical development are concerned.

**Needed—
\$65,601.41**

During the past seven months the Foreign Board has received \$31,002.13 to apply on its working budget of \$96,603.54.

Payments to the fields are in arrears. Generous prompt giving is needed. Your missionaries look to you for your loyal support. Give through the regular church channels.

**AMERICAN FRIENDS BOARD OF
FOREIGN MISSIONS**

101 South Eighth Street
RICHMOND, INDIANA

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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Keeping Christmas Green *

*"When Rosemary and Bays, the poet's crown,
Are bow'd in frequent cries through all the town,
Then judge the festival of Christmass near,—
Christmass, the joyous period of the year!
Now with bright Holly all the temples strow;
With Laurel green, and sacred Mistletoe."*

ONCE more the season of the evergreen, the holly and the mystic mistletoe is at hand. We think in terms of the fir tree, the pine and the cedar, stately evergreens of the forest, emblems of the eternal freshness of the Christmas message of joy and hope. We see them standing clear and unadorned in their regal verdure or glistening under the mantle of feathery snow. We glow again at the thought of the festive holly and our pulses quicken at the sight of the mischief-making mistletoe. And Christmas thrill is ours once more.

Certainly it is no accident that the joyous Christmas season is so intimately associated with nature's witchery of green. Gorgeous, fruitful Autumn, with its brilliant landscapes and its purpling horizons, is no more. The beeches, the elms, the oaks and the maples stand stark and stiff, bereft of their gay plumage. There is not even the cheery rustle of the leaves beneath, which lie sodden with the soil. Bleak and drear November followed. No brightly shining sun gave that sparkling radiance that gives zest and tang to life. December comes with its breath of winter, sombre and sullen, and the world lies sear and cold.

Little wonder how our hearts leap to meet the message of the Christmas green—a message of Christian cheer and buoyant life. For green stands for vigor, freshness, buoyancy and joy. It speaks of life and hope and love. And in amongst the holly we find the scarlet glow of warmth and sympathy and sacrifice, while the pearl-white berries of the mistletoe tell us Christmas love is pure and holy.

Like nature, our spirits have their seasons. There is the Spring of hope and outbreathing life; the Summer of warmth and growth; the Autumn of maturity and fruitage; and perchance the Winter of sorrow and sacrifice. Perhaps the warm, rich foliage of October has fallen from us and the drab days of November have left us chill and desolate. How timely, then, the joyous message of the Christmas greens! The evergreens that bring renewed assurance that those holy virtues of life and love, and joy and peace, so beautifully associated with the Christmas time, are undying and ever ready to bring again the tide of good cheer and radiant happiness.

Green is for youth and fellowship—for the gaiety of happy hearted children. It brings fresh memories of the birth of a little child and of the quiet, holy joy of sacred parenthood. At its best it speaks of simple joys and sincere hearts and an atmosphere of home and peace. Christ-

mas is the festal season of the home, of loved ones and of friends. It symbolizes our loftiest aspirations of love and friendship and helpfulness. It is the happy time when we are at our best—when we become as little children. Throughout all the many centuries, Christmas has kept green, and life-giving and vigorous the message which the Christ child brought. It comes ever to renew the eager spirit of youth. Old age holds off from them who keep the evergreen of Christmas in their hearts. How fitting then that as we gather round the family hearth in grateful recognition and joyous abandon, at the center is found the symbol of the Christmas tree!

While Christmas centers in the love of home, its radiance shines afar. In the Christmas tree gleams the star of hope and love and reconciliation, and its cheery beams call all the world to kinship of joy and gladness. They seem to say to all—

*"Let sinned against, and sinning,
Forget their strife's beginning,
And join in friendship now:
Be links no longer broken,
Be sweet forgiveness spoken,
Under the Holly Bough."*

Among all our holidays, Christmas is acclaimed unique as the one which brings universal joy and good will. Its spirit knows no bounds of race, or creed or nation. It plays upon the hidden strings of our better natures and from confusion and discord come symphonies of harmony. And who would gainsay that each successive Christmas adds to the world's treasure of love and good will and peace. Who would not, therefore, enter heartily and joyously into the festive spirit of keeping green and ever greener the beautiful Christmas tide.

*"Again the trailing forest moss,
The laurel, cedar, fir and pine,
In green festoons,—with wreath and cross,
Around our walls and windows twine;
Within the pleasant lighted hall
Are holly boughs and berries seen,
Sweet summer memories to recall
And keep our ancient Christmas green."*

*"Let Christmas bloom be thine and mine
With Love's fair banner all unfurled,
In memory of that Flower Divine
Whose heavenly fragrance fills the world!
Let all men Christmas gladness know,
Christmas cheer be ever seen;
Bring cross and garland from the snow,
And keep your merry Christmas green!"*

*Substantially as written by the Editor for the Christmas number of the Pullman News Magazine of Chicago.

How the King Came

A Christmas Interpretation

BY CHAS. N. REPLOGLE

IT was night. The slow drizzle of the evening had settled into a cold, penetrating mist, which hovered like a pall over the hills of Judea. The inhabitants of the villages, had gone from the fields in which they had labored all day, and had found shelter by the cozy fire sides of their humble homes. With their families gathered about them they conversed of the things which Moses had recommended they should teach their children. As they read, the words took on new meaning. Daily, from the synagogue, and teacher, from the scribe and the doctor of the Law came the expectant note of a coming Messiah: one to sit on the throne of David; one who would relieve the oppression resulting from subjection.

Long, had the Faithful waited and prayed. Whiteden and weary they had tottered to the bed of their Fathers and one by one had fallen asleep. Their faith, their hope had been left as a legacy to their children. Now, everywhere, in the homes of the poor, in the hearts of the devout, there was that anxiety and longing for the liberty promised by Moses and the Prophets, and sung by the choirs of Israel. So mayhap tonight in many a home the promises were re-read while a fervent prayer, as incense, rose from the family altar of the poor.

Jerusalem had lain bruised, for four centuries and bemoaned her fate in night vigils, and in the market places. Scholars had searched and were searching again, for the time mentioned by the prophets that He should come. On some occasions there had risen a zealous leader in whose veins the blood ran hot, who, thrilled with expectancy, rebelled from the Roman power, thinking the day had come. Sensing not the Truth, they left only a dark red stain from the Temple to the valley of Death. But though crushed to earth again and again, the smouldering fires of promise kindled anew in the breast of the nation. Like an essence, some aroma of hope, floating unseen, intangible in the atmosphere, was the undying, unassuaged sense of the impending Messiah.

On this one point the church could be found a unit—in that the time had come; but how and where would it be that He would first be seen? As to who constituted the church there was radical divergence of opinion. So heated and varied had become the contention that there had by common practice developed at least four "parties" claiming to be "The Church." They all centered in God, but from different angles, each feeling that the others were so far wrong that the Messiah surely would escape their vision.

The largest group was that of the Pharisee, the close communionist of his day. Second in power was the Sadducee with the future a myth, with the present the only consequence. He was the social worker of his day. Third, the Herodian, the religious politician, careful for his life and position. The fourth group consisted of a small number who were seeking to renovate a foul spirit by thinking only the good.

But on this night, while the children of men walked softly and waited, while the very air throbbed in expectancy, a few humble shepherds hovered over a small fire on the top of the hill not far away. The night was gray and cold. Deferred hopes had left sober faces to tell the story of unrequited toil on the part of these humble folks, in whose hearts burned the fires of desire for freedom, from the yoke of oppression. These men watched the temple flocks, and kept them carefully lest any should become blemished and so, unfit for the sacrifice for which they were destined. Hence the night watch and all this time God was waiting for an ear to hear, an eye to see and there was none, not one, in all the multitude of that self-sure section of his church.

So the night settled into solitude, until only here and there the common noises of the darkness remained. One by one the little points of lights in the distant city went out. The weary husbandman with his family slept, and dreamed of the dawn of better days to come, when the Son of Jesse should appear to free them of these bonds.

Sometimes in his heart he may have wondered why Jehovah waited; why the toil and tears with no Voice to comfort. But now he slept. The silence of the night grew, and gruesome forms seemed to loom in the thickening mist. A jackal howled from a distant hill as he scented the sheep securely folded in the care of the little group by the fire. Only a shiver, and a fruitless effort to see through the mist and they were again bending over the embers to keep the cold from their very bones. The cold from without and the chill of suspense from within; something pending, something not seen, but what?

It was past midnight. Here and there a candle in the window, told of some belated wanderer who for some cause yet lingered outside. Anxious hearts had placed the candle tonight, and would he come, or would there come instead another fearful message of sorrow and pain? So tense was the feeling in all Judea.

A discussion was on in the courts of the temple today, between a Pharisee and some attachee of the temple over the question of the future life and of the presence of spirits in this. So long and fierce was the contention that candles were brought which burned low, and were renewed. The night was unheeded which like their spirits was ominous, forbidding. Finally they parted, each to his home, feeling that he had bested the other, the Pharisee stopping reverently at each street intersection to lift up his hands piously, and repeat his prayer, then quietly crossing to the other side at the approach of a stranger fearing he might meet a sinner and be defiled.

At last at the threshold of his own door he slips off his sandals and enters the group of his waiting family. After the meal he rehearses the doings of the day, growing more and more confident of his own position, with none to say him nay, until at last he has quieted even that insistent hunger in his own soul. One by one the family retires and last our Pharisee, confident that if the Messiah should appear he could not miss this house, nor this family. Had the shepherds been able to distinguish, they would have seen the little light in the window flicker and then go out.

The Pharisee slept, with his whole house. The night noises no longer disturbed his inner thought, while the "stars sang together" and God awaited an open heart in his beloved church to whom he could entrust his first message of hope and Good News.

But the Sadducee, all confident of having put the ever unanswerable question to his antagonistic Pharisee, has gone jubilantly home, rubbing his hands by the fire, ready built on his hearth awaiting his return. That night unaccountable thoughts, like ghosts of the past, continually haunted him. Not believing in spirits, he felt there must be some impending sorrow about to come upon him. He was confident he had done his duty. A noble charity had that day been established of which he was justly proud. Relief for the poor had been sent out in abundance. Even the outcasts had had an audience with the rulers of the people and there was every reason that God in his wisdom would take into account these deeds of mercy.

Being warmed and fed, he leans back in contented contemplation. It is better to do the deeds of mercy now than to trust to the unknown time to come. Being satisfied with his day he fondly bids his family good-night and retires. His light among the many is gone, and with its going there steals into his mind a hope that

Israel's Messiah may see fit to enroll him in the reconstruction of the nation under the son of David when he comes. So he sleeps, while the mists outside have developed into a fine fabric of rain, symbol of the veil that beclouds his mind and hides the Great Revelation, impending.

It has been a great day. People from many countries have arrived for registration. Caesar had ordered a taxing, and many clerks were needed for the task. From somewhere they must be secured. There were no better men than the party of Jews known as the Herodians, who in the line of least resistance had followed the popular drift. They reasoned that a good, safe, sympathetic government makes for peace, and while they looked for the Messiah, they felt that he would come in the way of power and that they would therefore be the ready trained men for the important places in his Kingdom. They thought and spoke well of the rulers, believing they were there by the will of the Lord, hence they would give diligence to all that was required of them. From their ranks came the clerks and officials for the enrollment.

But the day was done. Tired and thoughtful the Herodian had gone to his home, believing that he had saved many a man trouble in his registration. The misty light deepened into somber blackness. He retired early, feeling that when the son of David should come he would be one of those who knew the ways of government and would have a prominent place for him in his kingdom.

So the night wore on, while there sat by the fire, away into the night the Essene, who had revolted from the other groups of Pharisees, Sadducees and Herodians, deeming he had found a pathway to God and Truth through right thinking. He knew that by consecration he could control much of his thought, and thought control meant new habits formed. The consciousness of good gave very little notice of sin, therefore he concluded that as "a man thinks so is he." When the Messiah should come, would he come to the impure and the quarrelsome? Rather to the meek, who thought no evil and needed little but what could be eliminated by the sturdy handling of one's thoughts. So he too, sat by the fire, his candle a mere speck in the vast sheet of darkness, now spread like a pall over Jerusalem.

The night vigil for control is over, and at last the watchful shepherds could have seen the last little dot of light flash up and then go out. Only here and there a little flame told of the lonely watch by the side of the suffering and the dying. Otherwise all Jerusalem slept, as did also the church.

In it all, God had long looked and looked in vain, for just one kind, believing, heart that would proclaim the coming of the King, and nowhere in all his church was one to be found. Even Simeon and Anna, old with watching, would not be able to catch the message, their day of active service being past. And now the day had arrived.

But there were the simple minded shepherds who had never aspired to anything for themselves, quietly loyal to duty in the cause of the church, keeping the temple flock unblemished and unspotted! Others might divide on theory and theology, *they* must keep the "flock" for some day, His Day. So this night added vigilance, for the uneasiness was felt; even the sheep were restless as if danger threatened.

Then the Heavens broke, and the mists were cleared away. The Angelic shout and the song of the Heavenly choir reverberated to the ends of the earth, "Peace on earth and good will to men." Never was the message more needed than when there were so many divisions and so much strife and confusion. God had found a channel through which to pour out the pent up longing of his soul. This humble group of busy shepherds were all that were open to the message of a Great Hope. How their hearts leaped in joy, unexpected joy, as the angelic host sang for them, nay, to them! Just common men they were, apparently unprepared for such a noble calling. These men had not looked beyond the present duty, had not aspired to greatness, but their creed was faithfulness. They had done their tasks well and counted no reward more than a consciousness of a service well done in the unblemished offering to God which their love and devotion made possible. They discovered that which today is of greatest value: that not in

spurts of devotion nor in spasms of self-denial, nor in long periods of meditation does God reveal his glory. In the simple paths of common duty is the Son of Man to be found.

The heavens are still alive with angel choirs and heavenly hosts, and he who in patience rests his soul on God in daily service will have the revelation in his own heart, that will bring him to the cradle in Bethlehem, thence on and on through the passions of life to the final exultation. But that night, while the church slept, profoundly satisfied with itself, the greatest moment of history was passing with only a few humble men as witnesses. It is quite possible there may be a repetition of this in this our day. "There is one fold, there is one Shepherd, even as we are called in one hope of his calling."

Again, today, we are restless. The gray veil of discussion and contention befores the vision and deadens the sense of hearing; there are wars and rumors of wars, with famine and pestilence, and God's church is looking for the fulfillment of the Promise—but each in his own way.

Humble toiler—in the kitchen, in the field, in the rush of social and business life—look up, for our Hope draws nigh. The faint dip of the oars of time has already reached the ears attuned to the waves of Glory. The whole world feels the pulsations, and prays, some in fear, some in joyous expectancy. But the world and the church are so alike; yet He who tarries will come.

19 Olive Street, East Lynn, Mass.

Christmas Message to Juniors

FROM MARION E. KELSEY

THERE is a sign of Christmas in the air, for we are smelling rain. Soon we shall be washed clean and in the midst of it we shall be calling a Merry Christmas to all our friends and loved ones. So I must get a message to you children from the land of the birth of our Lord and Savior, Jesus Christ. You will now be preparing the carols and expressions of love that we send forth at Christmas time.

I must tell you how we will do here. In one of our village schools there are some children of Christian families and they will be having carols and poems expressive of their loyalty to the Prince of Peace. In all the other day schools they will be given a little extra treat of seeds and sweets because *we* are showing our love to the Babe of Bethlehem who was the means of giving us the desire to bring light and salvation to them. They are all Muslims and they often question why we bring blessings to them. While we tell them it is because of our belief in Jesus Christ, they cannot understand it and so cannot believe yet. If we are patient and continue to show the same spirit for years to come, these children will one day be convinced. Do you not think so?

Here in Ram Allah in the boarding schools there is a very different spirit among the children and they will each one bring to the meetinghouse a gift for the poor, before they go to their homes to spend the holidays. Living together and trying out the loving ways and gentle speech which indicates the spirit of Christ, the children carry an atmosphere of joy and friendliness. Do you not think that the Muslim children who are in these schools will catch the message of the Master? We hope so.

What is your gift to be? Perhaps it will be some lovely *thing* and that will be nice, but best of all will be *yourself*, that God may do what he likes with your thoughts, your words and your whole life. May all your days following the Christmas day be more loving, more kindly and more truly what Christ would have them be.

All of the inventions and improvements in mass production will only be harmful, unless at the same time we increase our religion. With our increase of wealth, we must have a growth in spiritual values and in the spirit of service. Religion won't get back what it lost in the war in less than three generations unless there is a revival or mass production in religion—EDWARD A. FILENE, former president of United States Chamber of Commerce.

BIRTHDAY FEASTS IN OSAGE HILLS

Arthur Hadley Shows How Festive Activities Feature Serious Work Among Indians

We wish you all could see the beauty and grandeur of the Osage Hills at this season of the year. The month past has been a very busy one. I don't think we have ever been in touch with so many Indians in one month as we have during October.

This has been a very peculiar fall in many ways among the Osages. They are like a bunch of sheep. When one starts anything, they all follow, and October has been a month of birthdays. We had one party at the church for a little boy and had a good crowd out but a hand game was on at the Round House the same evening so we had to hurry through. That was not as big an affair as they seem to want to have this fall at the birthday feasts, so one of the families got a large two-pole tent to hold the next party in and the tent is going the rounds for such purposes. The first party, for little Rose Loho, two years old, entertained a lot of visiting Indians and continued for about five nights with a big feast on the birthday. Mrs. Hadley attended this one as I was at court that day. We attended the hand game two nights. The tent then moved to another home for a feast for Victor Redeagle, five years old. We attended the feast which was a very large affair. The big dinner was given in the tent, family and white folks eating in the house at table. I was asked to ask a blessing in the tent and then in the house. The tent next moved to Harry Big Eagle's feast for their eight year old girl, which was another big affair. Here also I was asked to ask blessing both in the house and in big tent. The tent is now at Dick Rusk's where they had a big Hallowe'en party, and will hold it until after Armistice Day. We suppose the hand games will go on most of the time. Otoes are here for all these events, also many other tribes represented at most gatherings. Then there were three other birthday dinners, two at the Round House and one at a private home. We were at all these. At the Round House I was expected to ask blessing but the manager of it said we would have to let it go as they all began to eat so soon. The mother said to me afterward, "We were waiting for you to pray for Laura." I told her they got in such a big hurry, I could not get it in, so we would have special prayer for her at Sunday School when she put in her pennies, which we did.

To show you how dry Osage County is, at one feast, one of the older Indians, when a small jar of pickles was passed to him, just turned it up and drank all the vinegar off it right out of the jar.

While this made seven birthday feasts, yet another came along also. This was a wedding feast. We were asked to go to the

home of the Chief of the Osages on the 25th. One of the sons asked us and told me I was to perform the wedding ceremony for his sister. They live five miles beyond Pawhuska and said they talked of asking some minister from Pawhuska, but his sister said she wanted Mr. Hadley. Well, we went and sat there for two hours, waiting and wondering when it was to come off. They got dinner ready, then called me to arrange how we would carry it out. They gave me the license and I saw it was for another county. I told them we could not use that in this county, and they then told me they were already married and had been for a month, but this was to let the Osages know she was married. She married an Indian of the Sioux tribe. So we went through the ceremony just the same.

Willis Coffin is here in the Hominy schools and is going to be of much help to us in the work when he gets acquainted with the Indians. He has several of them in his school work so it gives him a good chance to get to know them.

We have started a young people's meeting and are very much encouraged over the way it is starting out. We hope to make this a permanent meeting, as the Sunday school has become. We are using the Christian Endeavor topics as best we can. Our Sunday school is gradually picking up again. (Both the young people's meeting and Sunday school are composed entirely of Indian young people, no whites attending except our missionaries, Arthur and Nettie Hadley and their helpers.)

The Osages have had their annual fall dance also this month at the three places. They are certainly on the "go" all the time. Most of the Hominy Osages attended the big time at Haskell. Several of the Indian boys are in the football team so I usually go along with them to the outside games. Mrs. Hadley is meeting with the Indian girls for basket ball, evenings after school at the church. We have placed goals on the church lawn. We assisted in a community Hallowe'en stunt for the whole community on the city streets, which was quite a success.

Charles Emminger and his wife of Ohio Yearly Meeting, visited us for several days during October.

ARMISTICE WEEK

November 8.

Enclosed find check for \$5.00, our missionary offering from the Indian Bible School for first Sunday in month. Seeing the announcement of the havoc to the Cuba mission on account of the hurricane, we would like to have this applied to that need of the Foreign Board.

This promises to be a busy week. I preached at the Presbyterian Church last night, am to give a patriotic address at a country school the 9th, attend a birthday feast the 10th, Armistice Day feast, dance and football game the 11th, and all the go-betweens. We were at a feast yesterday.

QUAKER IDEALS FOUND AMONG POLANDERS

Henry Harris Writes of Interesting Visit to Malevantsy, Near Quakers of Poland

In far away Poland there's a small group of Polish people belonging to a religious sect known as the Malevantsy, or "Spiritual Christians." Friends in Poland have visited these people on one or two occasions and found their meetings for worship similar to Friends. They have also found the group holding fast to their contention that all war is contrary to the teaching of Jesus Christ.

One rainy day in October, with the roads so muddy as to be almost impassable, Henry Harris journeyed down from Warsaw to Lachowicz, a twelve-hour trip by the night train. There he was met by his friend William Tysz who took him in his furmanka to the little village of Raczkany where the wooden cottages stretch for nearly a mile along both sides of almost the only street, with the picturesque wells at frequent intervals. Over the week-end the Malevantsy held three meetings in different cottages in the villages, with from fifty to seventy people attending each meeting. Henry Harris writes: "There was, as usual, a large amount of singing and they evidently find it easier to express their religious feelings in this way. But there were other messages besides mine, some scripture reading, some silence and some vocal prayer. I felt there was a real spirit of worship over all the meetings."

He found these friends very definitely facing the problem of military training. One of their young men, Casimir Masel by name, had had to report to his regiment on October 13. A friendly soldier had just brought word that Masel was being roughly handled by the military because he refused to bear arms. Another young man, Peter Winel, has given formal notice that he has a conscientious objection to bearing arms. His military training is due to commence next March. These two may be regarded as test cases and certainly, writes Henry Harris, "our friends are worthy of all the prayerful support and sympathy we can give them." He found the entire community lovingly supporting these two young men who are passing through this time of trial.

Another matter which reminded him of the early History of our Society was the question of the registration of births, marriages and deaths. There is no civil registration at present in what was Russian Poland. The question of civil registration for the whole of Poland is before the Parliament. The only registration is through the established Church. The births, marriages and deaths among the Malevantsy are consequently not legally registered. William Tysz has now secured suitable registers in which careful records of these events will be entered.

Some months ago, when this group was first called to the attention of Friends in Warsaw, William Albright, of England, who was in Poland at the time, visited them and it was then that the two groups discovered so much in common. At that time, apparently, a marriage declaration was adapted by William Tysz from the Quaker formula and last summer there were three weddings among members of the Malevantsy community and the proceedings at each were very much after the manner of Friends. There was a public meeting for worship and a declaration was made by the bridegroom to the following effect:

"In the presence of this gathered Church of Christ and before the face of our Lord God I take this sister (here follows her name) to be my wife, promising to live with her in love, respect and harmony until it shall please the Lord to part us by death." Henry Harris adds: "I am told the brides did not make the corresponding declaration. The idea was new to them and they hardly felt equal to it, but it is expected in future they will do so!"

One of the several delightful experiences that he enjoyed was a visit to a number of the Malevantsy who lived in great isolation almost in the center of a vast forest. After quite a walk over very muddy roads, which was nevertheless most enjoyable because of the beautiful autumn tints all through the forest, Henry Harris and his companion reached the little clearing where Nestor Winnik and his family had built their home. Mrs. Winnik was not in the least surprised at this unexpected visit. Forty-eight hours before she had had a dream in which she saw one of the leaders of the Malevantsy who had told her to clean up the house as the English Brother would be coming in two days!

That evening they had an informal and very happy religious gathering, singing hymns by the firelight (the only means of heat and light in the one room in the cottage), reading the Scripture and praying together. "About 9 o'clock," writes Henry Harris, "we sorted ourselves out for sleep. We were a party of twelve—men, women and children. We made ourselves as comfortable as the circumstances would permit on the benches running around three sides of the room. We had to leave at two in the morning, in order to catch the train. When we went out into the yard we found it was a beautiful starlight night, with the nearly full moon getting low in the heavens.... Those four days were for me a very interesting experience. One felt sometimes as if one were back in the days of the First Publishers of Truth. There is evidently a stirring of religious life amongst the simple people of the Eastern Borders and a hunger for spiritual realities."

It is through our Goodwill Centers in Europe that Friends are kept in touch with such groups as these. Does our own hunger for spiritual realities make us reach out a sympathetic hand to these Friendly folks in Eastern Poland?

COUNTRIFIED CHURCHES
IN BIG CITIES

Report of Research Institute
Shows Lack of Adaptation
to Our City Needs

The "big-city" church is predominantly a rural institution with scarcely an attempt at adaptation to its urban environment, according to the report of a study of Protestant churches in cities of over 100,000 population just issued by the Institute of Social and Religious Research. Fifty-eight per cent. of all the churches studied, the report finds, bore evidence of only the most meagre degree of adaptation to the perplexities of city life, while one-quarter of them must be classed as wholly unadapted—nothing more or less than "transplanted rural churches." The report, which was written by H. Paul Douglass and is published under the title 1000 CITY CHURCHES, was based upon a sample of 1,044 churches in seventeen cities of the "big-city" class.

"The typical church of the city," the report says, "is by no means a commanding institution. It is rather a one-story affair in a sky-scraper environment. It is not, to say the least, the vast building and thronging congregation which country people are likely to imagine as typical of the city. If they knew the average city church

as it really is they would be sorry for it and say 'Poor little city church!'"

Dr. Douglass bases his analysis upon statistical tabulations of thirty-three activities as to which precise information was obtained for the 1,044 churches examined. These activities range all the way from preaching, Sunday School, Ladies' Aid and women's missionary and young people's societies to classes in dramatics, civics or economics and the conduct of day nurseries or medical clinics. Arranged in order of the frequency of their occurrence they form a "yard stick" by which churches are classified in five major types according to the degree of adaptation to urban exigencies that they exhibit; viz, (1) "Unadapted," (2) "Slightly Adapted," (3) "Internally Adapted," (4) "Socially Adapted," and (5) "Widely Variant," the last type consisting of churches that depart so radically from the mode that they cannot readily be classified. The classification and nomenclature, it is explained, are purely quantitative, based upon number of activities, and in no sense qualitative.

The first four types are thus characterized: "The 'Unadapted' type is to be regarded as essentially the hold-over of a rural institution which has not begun to make distinctive urban adjustments. The 'Slightly Adapted' type is the product of a struggle between traditional and novel forces resulting in a small degree of adaptation. The 'Internally Adapted' type shows the church committed to urban attitudes and adaptation but limiting their organized expression primarily within its own institutional sphere and with respect to its own constituency. The 'Socially Adapted' type, on the contrary, molds itself upon phases of service to the city beyond its original constituency and frequently adopts a special constituency on the grounds of its acute social need."

This elaborate study, the report says, was undertaken in response to requests from numerous Protestant church leaders with the object of determining just what types of churches are found in cities. The environmental classification of churches as "uptown," "downtown," "residential," etc., hitherto commonly accepted by church executives, is shown to be unsatisfactory, and in its place Dr. Douglass offers his functional classification based upon activities. By use of the "yard stick" which he has devised "any pastor or layman may define and appraise his church in precise terms, with reference to the whole range of urban church development," and may determine what further activities, if any, his type of church may appropriately undertake.

As regards larger policies "it is hoped that the generalized evidence concerning the city church, now made available, will serve as a dependable point of departure for those who wish to study the city churches of a single denomination, or groups of churches comparatively, by denominations; or to consider the churches of a single city or group of cities."

For
Christmas Giving
and
Winter Study

JESUS' WAY
WITH PEOPLE . . \$1.50

By Dr. Alexander Purdy

Dr. Purdy needs no introduction among Friends.

In this new book, he talks to youth in their own language. He challenges them to try out Jesus' approach to people in their own living.

"We," he says, "find it extremely difficult to be realistic and loving at the same time."

And again—"It has been so easy to state Jesus' way of life in logical and eloquent system, and so difficult to incorporate it with simplest relationship of daily living."

THE
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That the typical city church should be of a rural type is not, Dr. Douglass thinks, surprising in view of the continual infiltration of country folk into cities and particularly in view of the fact that a majority of the denominations are so largely rural in their constituencies: "By far the greater number are in little contact with the urban field. When the rural element of a denomination greatly predominates it naturally fixes its atmosphere and determines its ecclesiastical law and usage. This tends to subject its city churches to rural standards and partly to dominate its ideals."

On the whole, although he suggests that lack of adaptation to urban requirements may have a good deal to do with the failure of churches to hold their young folk, Dr. Douglass gives it as his tentative conclusion that "at present the majority of city churches probably ought to be 'slightly adapted' churches and more."

THE ATTITUDE OF JESUS TOWARD WOMEN

"The historic attitude toward woman has been that she is a creature of her relationships, that is, her position in society is determined by her being the wife, mother, daughter or mistress of some man; the attitude of Jesus toward woman was that she was a person with relationships." This was the central thought of the president's address, given by M. Madeline Southard, of Winfield, Kansas, at the annual Assembly of the International Association of Women Preachers held recently at Cleveland, Ohio, and this is the central thought of a book which is being published by George H. Doran. Miss Southard declared that the attitude of Jesus toward woman was unique. Unlike all other religious teachers He gave no commands concerning woman's duties nor as to treatment that should be given her, but put her on the basis of a common humanity. In an age when the religious leaders said, "Better burn the law than teach it to a woman," He addressed some of His most profound utterances to solitary women, and He resolutely set Himself to combat in men and in women themselves the belief that they were intended not to think but simply to serve the thinkers of the race. Miss Southard gave an unusual interpretation of Jesus' attitude toward His own mother. The whole thesis is built up from the actual incidents recorded in the Gospel where Jesus dealt with various women. Bishop Lightfoot was quoted as saying that "To us the large place which women occupy in the Gospels and early Apostolic history seems only natural. To contemporaries it must have appeared in the light of a social revolution."

One of the most interesting sessions of the Assembly was the afternoon given to young women from different schools who are looking toward the ministry and most of whom have already done some preaching. Seven girls, representing five denominations, were the speakers.

A REMARKABLE SERVICE SUMMARIZED

Having Completed Work in China the Jones' Turn Toward India and Holy Land

Rufus M. Jones, writing on shipboard, bound for Manilla on October 26th, speaks very happily of his final days in China. He had a number of very important meetings in Canton and Hong Kong. There had been no public religious meetings in Canton since the outbreak of the trouble and no one knew just what would happen. But such keen interest was manifested that he felt these meetings to be the high water mark of his visit to China. He and his wife and daughter had a wonderful visit with Dr. William Cadbury and Lei Fuk Lam, who presented his little son to Dr. Cadbury about a year ago, and who is planning to build some day a hospital at Canton College.

One hundred and fifteen meetings in 92 days, with long journeys when there were no meetings, so that the working days were loaded full; only three nights in hotels in the three months; many Chinese feasts, two of them reaching as many as forty courses, and numerous up-sets, military battles, floods, bandits, and strikes—but with it all he never missed an engagement nor failed to be at an appointed meeting, nor has he been ill for a single hour. He writes, "I am overwhelmed with thanksgiving that it could all have happened and I feel that an invisible Divine Hand has all the time opened the way and led me on."

He writes again, "It is impossible to realize that China is over for us. We have all three learned to love it and the people and the missionaries. I have had no conflict with anyone over theology. My messages have been just as acceptable to one class as another and yet I have in no case played fast and loose or dodged any issues. In fact that was impossible, if I had wanted to do it, for the Chinese students fire questions without limit."

He expected to have far fewer meetings in India. And by this time no doubt he and his family are enjoying the beautiful experience of spending the Christmas holidays in the Holy Land.

GOING FORWARD IN CHINA

BY HENRY T. HODGKIN

There are so many disquieting signs in China today that it is well to have a matter to write about which gives cause for encouragement. During the week Oct. 13-20 representatives from all parts of China met here in Shanghai for the deferred annual meeting of the National Christian Council. It was not easy to gather nearly a hundred people together at this time. Some came through areas of civil war, others had to stay at home to look after distressed outcasts or because soldiery or bandits were too

near to let them leave those who depend on them. Under all the circumstances the fact of our meeting at all is quite noteworthy.

It may be that these difficulties and those through which many have been living in recent months have been partly responsible for the remarkable spirit which we experienced while together. No previous meeting of the Council has been at all so significant. Beginning with a frank consideration of the present need of China and the inadequacy of the Christian Church in facing that need, we soon found ourselves seeking with great determination for the true remedy. One voice after another called us back to Christ's way for human life, and through the meetings there rang out the double note, the search for a truer understanding of what Christ means for us today and the expression, without fear or favor, of all that we do understand of his Will.

The message of the annual meeting is summed up in a call which is of peculiar strength in the original Chinese. The interpretation, for which I am largely responsible, cannot convey the forceful yet simple appeal which issues from the Council. It will be of especial interest to Friends to know how this document came into being. After a devotional meeting on the first afternoon and a little general discussion arising out of questions sent to all members beforehand, the Council resolved itself into four sections, each of which carried on its work in one language. These groups faced, in intimate discussion, the actual state of the Church as she seeks to fulfill her task in the China of today. In the afternoon the groups reported and there was some general discussion followed by a presentation of a careful statement suggesting certain lines of action for the Council. On the following morning the same groups met again and worked out constructive suggestions. A small committee, consisting of the chairmen of these groups and a few others appointed by the Business Committee, spent several hours in sorting out all this material and finally produced a document which came back to the Council. This was received in a full meeting. A few suggestions were made and it was then adopted, not by any vote, no motion being moved, but in a time of solemn silence when hearts were deeply stirred and united and in prayers of dedication and thanksgiving. The wording was left with a small editing committee and the members went forth feeling they were committed to a holy crusade.

It will also interest Friends to consider carefully the wording of the document. It comes from a fresh vision of spiritual need and of the power of Christ to speak to China's condition today. It combines the mystical and the practical. It admits no divorce between religion and daily life. It lays great stress on the actual working of Christianity as a way of life. The belief of the Council members certainly was that they had been very clearly led to make this emphasis and that it is along these lines that China's need may be met.

Another aspect of the meeting which could not have failed to impress any Friend who was present was the way in which a common mind was sought on great and difficult questions. Nothing was likely to be more divisive than the handling of the international issue. For many months Chinese Christians and Missionaries have discussed the so-called unequal treaties. Some think we should say nothing because the Church should abstain from "interference in politics." Some hold that the Church is called on to denounce these treaties as wholly evil. Some think that any action *now* would be inadvisable while believing that there are times when the Church should deal with such matters. All shades of opinion were held by Council members, and some frankly said that the attempt to say anything would "split the Council from top to bottom." Nevertheless the Council did speak, not by a majority vote, but as a united body, prayerfully seeking an agreement.

The educational sessions were also full of interest. In them the Council faced very seriously the threat to Christian education which seems to be contained in the effort to bring all schools into one system from which religion must be excluded. There are two closely related problems to be considered. First, how far can we go in registering schools when it is provided that no "required" religious teaching be given. The other is due to the rising self-consciousness of the Chinese Church and the need for bringing the schools into close relation with it. Can this be done without endangering the efficiency of the schools? We must remember that the Church is still weak and in many places lacks a trained leadership. It cannot nearly support the higher educational institutions. It may be crushed under the burden of all this work built up by the missions and still to a large extent foreign in its methods and organization. The speakers on this subject seemed eager to see advance made in both directions, but some realized the grave dangers and the fear of anything which seems like a stampede. It is a great inspiration merely to listen in on such a discussion and to see how these fine men and women are coming to a deeper appreciation of the problems and handling them in a confident yet humble spirit.

Nothing was more remarkable throughout the meetings than the growing power of Chinese leadership. For the largest part of the speaking was by Chinese. Almost every subject was introduced by Chinese speakers. The work behind the scenes was mostly done by them. The creative thinking of several was most marked. For myself I came to feel in these memorable days that the burden of this Council has now been more definitely lifted by the Chinese Church than ever before.

It would be impossible to close this sketch without a reference to the prayer life of the Council. Repeatedly we were stilled into moments of silent worship. Each day we began with a half-hour in which we were led usually by a Chinese speaker into a medita-

tion on some of the deeper aspects of our faith. In the early morning on Sunday we gathered for an hour and a half and one of the pastors brought us into a fresh and very living sense of God's presence and reminded us of the absolute need of immediate, first-hand experience of God renewed daily. The closing service by the newly appointed General Secretary, Dr. C. Y. Cheng might be called a communion service without the elements. In a few brief meditations he led our thoughts to the death of Jesus and called us to a silence before this great mystery. Hearts were very tender and wills were strengthened as we rose from that most uniting fellowship in prayer and meditation. The work of this Council meeting has been done *within* those who were present and this is the ground of our assurance that it will go on.

THE REIGN OF PEACE

BY FRED L. RYON

While shepherds watched, in the fields, their flocks by night,

All seated 'round the smold'ring camp-fire light,

The Angel of the Lord appeared from heaven,

And glory shone, while chorus rang of Peace now given.

Glad tidings! Glad tidings, of great joy to all they bring;

"Fear not," they say, "The Lord is come, the heavenly King."

"To you is born, this day in David's town, A Saviour, who is Christ the Lord, come down;

His sign shall be, the love of God displayed; The healing of the wounds that greed and hate have made.

All glory! All glory! This Christ shall rule the earth,

When all the nations recognize his royal birth."

"Glory to God!" the angel hosts proclaim; Peace and Good Will to earth shall come again;

Glad tidings shall supplant the war trumpet's blare,

And nations all, their strife shall cease and peace declare.

'Tis coming! 'Tis coming—the world's real Christmas Day,

When right shall take the place of might and Love hold sway.

Fenwick, Ontario.

NEW SPIRITUAL LIFE IN EAST AFRICA

For months, we have been praying for a revival—an out-pouring of the Holy Spirit upon us, the native church and the people about us. Our prayers have included Kenya Colony. Members of other Missions have prayed with us for this awakening among the people of Africa—white as well as black. We have believed that nothing but this could solve the problems arising these days relative to the native in general as well as to the mission work.

God answered prayer for our annual missionary prayer conference held in September. Without special planning, it developed into a full salvation conference. The Holy Spirit met with us from meeting to meeting, hearts were definitely blessed and all were refreshed and built up in Him.

As we approached the time of our native prayer conference, we prayed very definitely that God would visit us. We know that the African is reaching out, is advancing, is demanding more attention than ever before. Education alone will not meet this need. It will help, if he is saved, but he needs that which transforms men and women and makes new creatures of them. So we prayed that God would visit us.

The prayer conference met from October 14th to the evening of the 16th. We urged that the speakers be chosen with care and much prayer. Both missionaries and native men and women brought simple, searching messages under the anointing of the Spirit.

The tide kept rising from the first day of the conference until Sunday morning when scores were definitely seeking blessings from the Lord. Some had been so burdened they had not been able to sleep. It seemed necessary to appoint a special meeting for all of these. Crowds came to this meeting. Confessions and restitutions were made and many prayed through to victory.

In the evening, the house was packed full. Some of the faces that we saw by the light from several lanterns hung about over the house, were shining; others were hungry and anxious. After a short, simple message on "Who can receive the Holy Spirit and how to receive Him," a spirit of prayer and supplication settled down on this never-to-be-forgotten meeting. Men and women began calling upon God. Without confusion or noisy demonstration, soon scores were crying to God for pardon and the baptism with the Holy Spirit. As is always the case, when men and women earnestly and determinedly seek God, He met them and they found Him their Saviour, Sanctifier and Coming King. Opportunity was given for those, who had definitely been blessed, to tell of their new found joy and, as they stood with shining faces telling what God had done for them, the hearts of the missionaries overflowed with praise and thanksgiving to Him who so marvelously answered prayer and gave us the oft prayed for visitation from on High.

It was almost impossible to close the meeting. All were loath to leave. It seemed as if we were on holy ground. But at last, with praise and prayer, we went our various ways of service, glad that we were permitted to see this in our day.

Even before the conference, there was a stirring among the people and we believe the blessing of the conference is an earnest of what God has for us, if we walk true to Him. Please pray faithfully for those who are seeking the best God has for them and for those who have received, that they may bring thousands of their people to the feet of Jesus. ARTHUR AND EDNA CHILSON.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or elsewhere in the paper for that matter, cannot be held to reflect those of The American Friend.

CONGRATULATIONS TO GUILFORD!

Editor THE AMERICAN FRIEND:

I am sure that it will be of interest to Friends generally to know that Guilford College has been admitted to membership in the Association of Colleges and Secondary Schools of the Southern States, since membership in this association gives a national recognition of the high standards of work and scholarship of the college.

Membership in this Association is significant also in view of the fact the standards of the Southern Association are rather higher than those of the other regional Associations. Our application for membership was approved at the meeting of the Association, at Jackson, Mississippi, on December 2.

This is also a fitting time to extend thanks to our many friends, who have so generously assisted us in recent years in our effort to come to the financial requirements of the standardizing agencies. I shall appreciate the opportunity to extend this thanks through the columns of THE AMERICAN FRIEND.

RAYMOND BINFORD.

Guilford, N. C.

QUAKERS AND THE DUKE FOUNDATION

Editor THE AMERICAN FRIEND:

The more one understands the scope of the Duke Foundation established by the will of the late James B. Duke, the greater the mission of real helpfulness to the Southland appears. The casual reader has understood that many millions had been made available for developing a small Methodist College into a truly great University; but the Foundation has a far bigger and wider mission than the mere erection of buildings, and it is wider than the Methodist Church in its outreach. It will encourage the building and maintenance of hospitals and also assist in the orphanage work of North Carolina.

The board of Trustees has been chosen from various denominations, among its membership being J. Elwood Cox, of High Point, the boyhood friend of Mr. Duke, and a fellow student at New Garden Boarding School (now Guilford College). This appointment comes not merely as a personal honor to Mr. Cox, but as another splendid recognition of the integrity of our Quaker faith and practice. At various times the Duke family have contributed considerable sums to the support of our own Guilford College, and whilst our Quaker Institution has no part in the fund

of over forty millions of dollars entrusted to the Trustees of the Foundation, it does maintain a very close link with the family, in the fact that a number of them are graduates of Guilford. The appointment of J. Elwood Cox completes the board of Trustees, and we congratulate him upon his entry into a share of so great a mission, and trust that as the endowment grows, and its possibilities for good to a greater group of humanity through its church-college-school-hospital-orphanage work increases, he will prove the Quaker safeguard and prevent any possible mis-carriage of the will and plans of his boyhood, and lifelong friend J. B. Duke. The presence of J. Elwood Cox on the Board of Trustees meets with full public favor and confidence, and lends assurance that all will go well with the administering of this great foundation and trust.

Another Quaker link in the work of the Duke Foundation, is had in Professor Elbert Russell, who is now established as a member of the Faculty of Duke University at Durham, N. C. Yes, the Quakers are represented in the Duke Foundation Trust, and we of the rank and file of Quakerism, are well pleased with our representatives.

TOM A. SYKES.

High Point, N. C.

ARE WE FAIR TO OUR PASTORS?

Editor THE AMERICAN FRIEND:

Through the columns of THE AMERICAN FRIEND, I have sought from time to time, to plead for a regular and fair support for our foreign missionaries. But an experience which came to me not long ago compels me to protest against the injustice

which the Friends Church often metes out to her ministry at home.

I was in a minister's home one day and he told me of his financial struggles shortly after entering the ministry. His salary, small and inadequate at the best, was not paid regularly. Finally he found himself unable to purchase sufficient food for his family of growing children. The worry and suffering that came to him because he could not provide his family with enough food rendered him unfit for service. When articles of clothing wore out, the members of the family had to go without because there was not enough money to buy new clothing.

Another pastor with whom I talked told me that he had to do day labor to supplement the insufficient salary paid by the meeting. And these two pastors are more or less typical of many pastors among Friends. How many could tell (if they would) of husking corn, baling hay, keeping store, selling auto accessories or doing something else to make a living.

The truth of the matter is that many of our ministers can make more money digging in the ditch, doing farm work or laboring in some factory than they receive for their pastoral service. Such a state of affairs is wrong. The church can never prosper as she should while she offers to her minister a mere pittance to live on.

Many young people look with scorn upon our churches and turn from the ministry to other professions and occupations where they can make a decent living. And those, who because of a compelling sense of responsibility, dedicate themselves to the ministry often have to wear their lives away at physical labor to make a living.

How can a man be at his best on Sunday when he has worked in the field at hard labor all week. How can a man keep his mind filled with fresh, helpful truth when he is spending his days husking corn? How can a man meditate upon God and his truth when he is compelled to keep his mind on his job?

And what happens to these ministers in a few years time? Some are cast adrift by the church. They are mentally stagnant and the church does not want their services. Others go on (God knows how) until they are suddenly reminded of the fact that the church wants a younger minister. Then they are cast aside. Some of them have saved a little from their meager earnings during the years. Some receive a small dole from a yearly meeting or Five Years Meeting fund.

This disgraceful and heart-breaking situation can be changed. There may be some meetings that cannot support a pastor. But there are far more meetings, that are able to adequately support their minister. If every Evangelistic Committee and Yearly Meeting Superintendent would constantly hold before the local meetings in their yearly meetings the ideal of an adequate

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support for the ministry, if the Five Years Meeting would take hold of the problem of ministers' pensions and annuities, a few years hence the financial worries would slip away from many of our pastors.

Pastoral support—here is a topic that is well worth the serious, frank thought and discussion on the part of the church. But whether we discuss through the columns of THE AMERICAN FRIEND or remain silent, let us set ourselves to the task of providing our pastors with a living salary.

B. WILLIS BEEDE.

Richmond, Indiana.

IF ALL WHO PROFESS

Editor, THE AMERICAN FRIEND:

Involved in the call to live a true Christian life is the call to be a Christian Steward in the use of property. While stewardship is more than tithing, tithing is a distinct part of faithful stewardship, and a tithing steward is "one who manifests his faith in God's ownership and man's stewardship by paying the tithe." He is distinguished from the man who, professing to believe in stewardship says: "All I have is the Lord's," but fails to evidence his sincerity by systematically setting aside a definite portion of his income for the kingdom of God.

The disposition to give is implanted in every truly regenerated heart but what portion each one should give is a problem of the head and can only be solved by a study of the principals of Christian stewardship.

I am convinced of one thing, that if all our members in the Five Years Meeting who profess to believe in Christian stewardship would in all sincerity practice it, our financial problems would all be solved, and we would have a surplus of funds to enlarge our work.

W. S. HADLEY.

Wichita, Kansas.

SPIRITUAL CONTACTS

Editor THE AMERICAN FRIEND:

From Abilene to Hays, in the glow of a western sunset, alone with my thoughts. At Salina, a surging mass of young men and women boarded the train. The seat next me was vacant. A quiet dark-skinned gentlemanly fellow sat down in it. Within a few moments he quietly asked, "Are you going to Hays?" "Yes! And you?" "Hays also." Only about a minute elapsed and we were deep in conversation, he plying me with questions relative to Christian life and spiritual experiences. We ran through the gamut of Quakerism and still discussing it, passed to the dining car. He was a professor in the Kansas State University. At the table opposite us were two ladies from Hays, and during dinner they overheard snatches of our conversation.

Next night the professor joined me at dinner in the hotel at Hays. In my possession were two copies of *The Friend* (Lon-

don). He glanced through them, gave me the price of 12 months subscription and begged me to get them forwarded to him. He also asked for the loan of Rufus Jones' "Studies in Mystical Religion," a request I was glad to comply with.

Second sequel. The phone rang at hotel. "This is the lady you met on the train last evening. If I get a number of my friends together will you please hold a meeting in our home?" "Yes." "Thank you, so much. Eight o'clock at 219 W. Second Street." "Kind of you to arrange a meeting. I will be there."

A real Quaker Meeting, held in silence, no prearrangement, not a soul present, except one lady, I had ever met before. I explained very briefly what waiting upon God was and in a beautiful, prayerful, intense silence we waited. Out of the stillness God spoke. A marvelous peace and joy spread over the meeting. A message was given and when we broke, after one hour and twenty-five minutes of the most joyous fellowship possible, tears of real joy were wiped away and the visited said, "Oh, won't you please come again? This is what our souls are hungry for."

Old fashioned Quakerism dead? Not much! Formal services and arranged programs necessary! Absolutely no. All God asks for is the consecrated men and women who are not afraid to live to the joy and blessedness of the real spirit of Quakerism, the real spirit of Christ.

Going from place to place I am impressed with the boundless possibilities of just such opportunities as these. Soul contacts. I got them at Central City in our College there. I got them at Abilene in a big Methodist church on Sunday; at the high school on Monday morning; on the railroad Monday evening; in a stranger's home on Tuesday evening. The world is hungry for soul contacts. Intelligent, spiritually-minded people everywhere are asking for the wheat. Are we going to give them chaff? They don't want mere meetings. They want God. They don't want programs, arranged meetings, stereo-

typed forms and ceremonies. Souls everywhere are hungering and thirsting for God.

It is the real, living, abiding presence of Jesus, the sweet, loving influence of his life they are seeking, and the challenge is to our beloved Society. Oh, the joyousness of the reaction! Words fail me to tell the peace and joy that fill my own soul as a result of these contacts. I covet them for hundreds of other members of our Society and these opportunities present themselves in some form or other about us everywhere. Let us pray for grace to see them and willingness to fulfill them.

ALFRED YOUNG.

ROAMING FRIENDS ARE WELCOME

Editor THE AMERICAN FRIEND:

There are a number of Friends roaming at large over Quakerdom. One can never tell just when or how often they may appear nor how long they may stay. It would seem that their business—that is their means of making a livelihood—is a side issue and that their major is visiting Friends meetings. It is not to be inferred that these Friends are dangerous animals and to be feared and avoided, quite to the contrary they are always welcome, yes, and to be greatly desired. It savors of a genuine concern for the welfare of all types and brands of Friends in all places, and, we hope and believe their influence will have an amalgamating effect. Alfred Young of Denver is such a Friend and has just visited our meeting and college. We hope he will come again.

RALPH H. BORING.

Central City, Nebraska.

BIG THINGS BY THE LITTLE END!

The Old Students' Association of Woolman School met at the school in Wyncote, on Saturday evening, November 20th.

At the Business Session, William Hall Paxson was re-elected to act as President for the ensuing year, Mary R. Hicks as Vice-President, and Julia D. Eves as Secretary and Treasurer. The Old Students were interested to learn from Caroline G. Norment, director of the school, the present activities of the school and its plan for the future. Three members of the group were elected to serve on the Woolman School Board of Managers, subject to its approval. It was felt by the group that the ancient buggy belonging to the school and well known to old students should give place to a more modern and speedy means of conveyance, so it was decided that the Old Students' Association should purchase a Ford car for the use of the school.

After the supper hour, which was filled with food, fun, and conversation, Alexander C. Purdy spoke very forcefully on "The Service of Friends in the Present Day." He felt that Friends had a peculiar genius for "taking hold of big things by the little end." He recalled the story of John Woolman and

Special Offer to New Subscribers

New subscribers to both Friends Missionary Advocate and The American Friend may secure the two papers for one year for \$2.35. The regular price of the Advocate is \$.75, and that of The American Friend is \$2.00. This offer will be open only during December 1926 and January 1927.

Send your subscriptions immediately to

MYRA JENKINS, Treasurer
Bloomington, Indiana

or

THE AMERICAN FRIEND,
101 South Eighth Street,
Richmond, Indiana.

showed how, single-handed, he had set the machinery in motion for the abolition of human slavery, quite undaunted by the enormous size of such a task. He pointed to the courageous attempt in the present day to influence life and thought in Europe by the establishing of very tiny, very obscure "centers of good-will." Woolman School, he believed, was just such another undertaking, facing bravely big and almost overwhelming problems, vital not only to the life of the Society of Friends, but to the progress of civilization.

THE CHRISTMAS DILEMMA

BY ANNA FREEMAN GARRETSON

I'm just a little girl,
And Christmas almost here,
I have not many nickels
To buy things with this year.

I'll count the folks-es over
I sure must think about;
There's mamma, dad and brother,
And grandma too, no doubt.

And cousins May, and Jamie,
And aunts Claire, and Sue;
Uncle John, and Uncle Ben—
That's ten. What shall I do?

For—dear! That's all my nickels,
And but four pennies left
To give to all the heathen,
And orphan girls bereft.

Orphan boys and widows—
And mamma said, "My dear,
So many, many children
Will have no Christmas cheer,

Unless the kind folks help them,
Just little folks like me,
To get some nice new presents;
Perhaps a Christmas tree."

I most forgot the babies—
And just four cents, Oh my!
'T won't buy a speck of candy;
Not even a Christmas pie.

To slight them would be dreadful,
Those darling babies there;
No milk, no tree, no Santa,
No mamma dear to care.

I just can't think about it;
But I know what I'll do,
I'll give them all my pennies,
And my ten nickels too.

For now, I just remember
My mamma said one night,
My kiss was, oh so precious!
And then, she hugged me tight.

I have a lot of kisses—
I'll pass them round, I guess,
To mamma, dad, and grandma;
A hug to all the rest.

I'm sure they'll not be sorry
I gave my change away,
To feed the orphan babies,
One cold white Christmas day.

La Habra, California.

UNITED BUDGET FIGURES

Consolidated Report of United Benevolences
April 1 to November 30, 1926

RECEIPTS

Yearly Meetings	Membership (1925)	**Accepted Allotment	Contributions
Baltimore	1,254	\$ 7,200.00	\$ 3,792.66
*California	5,131		1,030.70
*Canada	953		
Indiana	17,406	30,000.00	14,953.83
Iowa	8,120	18,000.00	7,001.24
Kansas	10,483	8,000.00	2,288.26
Nebraska	2,078	2,500.00	825.89
New England	3,832	13,000.00	4,008.97
New York	3,456	1,500.00	1,380.66
North Carolina	9,479	7,750.00	3,345.66
Western	13,386	26,000.00	5,723.92
Wilmington	5,767	6,000.00	2,210.23
Miscellaneous Sources			2,188.35
	81,345		\$48,750.37

*Yearly Meeting has its own mission fields but makes some contributions toward the united work.

**These are the allotments which have been reported definitely to the Central Offices. We shall be glad to have further information from other Yearly Meetings that have taken action.

DISTRIBUTION

Boards	Askings	Received
Foreign Missions	\$ 96,603.54	\$32,461.08
Home Missions	20,000.00	6,582.76
Peace Association	4,800.00	1,258.18
Young Friends	3,000.00	797.76
Prohibition Board	500.00	179.44
Publication Board		67.66
Education	300.00	89.26
Religious Education	1,100.00	340.53
Aged Ministers and Missionaries	6,000.00	1,968.64
Promotion Expenses	9,800.00	2,535.32
Promotion Notes	5,000.00	1,293.54
Emergency	4,549.59	1,176.20
	\$151,653.13	\$48,750.37

Proportion to be raised in 8 months	\$100,000.00
Total raised in 8 months	48,750.37
Shortage for 8 months	51,249.63
4 months' proportion to complete year	50,000.00
Total to raise in 4 months	101,249.63
Average monthly giving for 8 months	\$ 6,093.80
Required average monthly giving for 4 months	25,312.41

RUSTY HINGE QUARTET
SQUEAKS MUSIC

The Father and Son Banquet at the Central City Meeting was a delightful occasion. The women of the meeting served a real three course man-boy meal during which the men and boys responded with abandon to the usual song and parody. One of the features of the evening was that among the eighty-five men and boys present there were three fathers with four sons each whose place cards were strung together with ribbon. The toast program included two sons and two fathers and Edgar T. Hole

who was the speaker of the evening. It is useless to speak of the merits of any message that Edgar Hole might give, to an audience of THE AMERICAN FRIEND; he is known and loved by all. The program was chuck full of original humor of an unusual variety, and yet the whole atmosphere was filled with a realizing-spirit of Father-Son relationships that was impressive. Music was furnished by the "Rusty Hinge Quartet" which showed unmistakable evidences of non-use. Perhaps the personnel might suggest the name—a president, a professor, a freshman, and a pastor.

QUAKERDOM • AT • LARGE

Mrs. William M. Swain, a Pendleton, Indiana, Friend, was recently appointed a member of the Board of Trustees of the Indiana Women's Prison, by the Governor. William M. Swain is a former state senator from his district.

That charming little story, "Fierce Feathers," by L. Violet Hodgkin, which many have enjoyed in her "Book of Quaker Saints," has been attractively issued separately in booklet form by the Friends Book Centre of London, and makes an attractive little present for a child.

Alpheus McTaggart, whom many Earlhamites will remember as Professor of Latin and Greek in Earlham College in former days, passed to the life beyond, November 21, at his home in Clarksburg, Ontario, aged 84 years. His wife, Caroline Richardson McTaggart, a son and two daughters survive him.

At the meeting of the Executive Committee held the first week in December, the time for opening the 1927 sessions of the Five Years Meeting to be held at Richmond, Indiana, was fixed for October 18. Prospective attenders who vividly recall the September heat and the mosquitoes endured in connection with the 1922 sessions will doubtless lift their hearts in thanksgiving.

"Friendly Adventures in God's Business" is an eight page pamphlet just issued by the United Promotion Committee of the Five Years Meeting. It presents briefly and convincingly the experiences of Friends and Friends meetings in facing their obligations—and privileges—as Christian stewards. The pamphlet should be freely used and may be had by individuals, committees or meetings, by addressing the Promotion Committee, 101 South Eighth Street, Richmond.

Two well known Richmond Friends shook the frost of Indiana from their shoes last week and headed for the summery clime of Jamaica. Millard S. Markle, head of the Biology Department of Earlham College, will spend five or six weeks collecting specimens for use in his laboratory courses. B. Willis Beede goes as General Secretary of the Foreign Mission Board to inspect our work in Jamaica and will be gone two months or more.

A personal letter from A. Ruth Fry, London, who for the past decade and more has never spared herself in her capable leadership of Friends activities in Europe, informs us that she has been condemned for the good of her health to three months exile in the isle of Majorca. (Will the class in Geography please tell us where?) She refers

to her sentence as a tiresome interruption, but adds, "I also think it is good for all of us to get away sometimes and see the world from a quiet perspective."

On Wednesday evening, December 1, immediately preceding the meeting of the Executive Committee of the Five Years Meeting, Isaac T. Johnson of Urbana, Ohio, Secretary of the Friends Publication Board, gave an illustrated lecture at the West Richmond Friends Meetinghouse on Palestine, including our work at Ram Allah. The announcement of a personally conducted "movie" attracted young as well as old, a large audience being entertained and instructed by our Friend's presentation.

The Publicity Department of the Anti-Saloon League in New York has issued a release by S. Edgar Nicholson characterizing that portion of President Coolidge's address to Congress having to do with the prohibition situation as "a wholesome discussion of public and official responsibility." "The President's words," says our Friend, "set a standard for sane and moderate discussion which anti-prohibition circles would do well to emulate." He congratulates the American people for the President's clear analysis of the situation, contrasting it with the cloudy and confusing expression of the pro-liquor press which is floundering in the morass of evasion and nullification.

Kate Schneider has returned to her home at Richmond, Indiana, after having spent sixteen months in Japan, visiting her son-in-law and daughter, Gurney and Elizabeth Binford, who have long been engaged in Christian work among the Japanese. She says that steel and concrete are in the skyline of the Japanese city of today and that old Japan is to be seen only in the isolated, country districts. "It is strange," she says, "what peculiar ideas we Americans get about people of other countries. The Japanese are

very pleasant people. They are very considerate of foreigners. They are anxious to please and will go out of their way to accommodate even a perfect stranger." This was her second visit to Japan, the first having been made six years ago.

"Jesus' Way of Life" is the title of a new book by Alexander C. Purdy, just published by the Woman's Press, New York, under the auspices of the national Y. W. C. A. "Religion can no longer operate in restricted personal areas," says the author. "It must be geared with life in all of its larger relationships. When worship calls us away from life, it is a form of mental and emotional luxury which our world cannot permanently tolerate. There ought to be a ministry of comfort in our religion but it is easy to cross the line from comfort to anesthetics. Our religious life must be geared to the world of our time with immediate reference to problems which the time of Christ did not present." We hope to publish soon a review of this attractive volume.

During the winter months for the past seven years, Friends in St. Petersburg, Fla., have gathered together each First-day afternoon at the home of Mrs. Sarah E. Gardner-Magill, 850 Sixth Street, South, for a religious meeting. It is planned to hold these meetings during the coming winter. Mrs. Magill invites Friends of all branches, and others interested to meet together at three o'clock, First-day afternoons, beginning December 19, at her home. During the first half hour some topic of special interest will be brought up for discussion and this will be followed by the religious meeting. Friends in the past have very much enjoyed these meetings in her hospitable home and have found them to be times of real spiritual uplift. It is hoped that all who possibly can do so will attend these meetings and will bring a Friendly message with them.

Our Friend Anna H. Hamilton, of Aux Vasse, Missouri, an ardent advocate of Peace, has recently returned from a tour of Europe as a member of the Women's International League for Peace and Freedom. On the basis of her experiences abroad she says that after an international meeting of any kind the listener feels that the time must come when all nations can speak one language. Obviously this cannot well be one of the existing national ones. She reports that "Esperanto is forging forward; there are now 100,000 people who are proficient in it; 2000 groups in 50 countries are studying it; 100 regular publications use Esperanto exclusively; 17 manufacturing concerns in Europe use it in correspondence.

Important Holiday Announcement

"QUAKER BIOGRAPHIES," Second Series, just published in five volumes, comprising twenty-five character sketches; some of them of striking interest. English and American Friends. It is possible to offer these new books at prices much below cost. We suggest them as appropriate gifts.

Price for set \$5.50; postage 14 cents additional to points within 150 miles of Philadelphia.

Illustrated circular sent on request.

FRIENDS' BOOK STORE
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Friends' Book Store

If the public schools everywhere would teach it, the question would be settled." Anna Hamilton is widely known in her state as a musician and is prominent in Women's Federated Club activities in Missouri.

NEWS OF OUR MEETINGS

A community Thanksgiving supper and program held at New London, Indiana, Friends Church, November 25, 1926 was well attended and a sweet spirit of fellowship and good cheer prevailed. Good music was furnished by the Young People's Society, and appreciation was expressed for the work and influence of the faithful one's, who had borne the responsibility in past years, and whose lives had touched and blessed many. Loyalty to the church and community was renewed and gratitude was expressed to Heavenly Father for another year of blessing and prosperity.

Whitewater Quarterly Meeting was held in Richmond, Indiana, December 4, with delegates present from most of the monthly meetings. Albert Portis of West Elkton, Ohio, who is serving the Salem meeting as pastor, spoke helpfully from the recorded incident of Jesus walking on the sea. Perry A. Wilson's Sunday-school Class sang some special numbers very acceptably. During the business session, reports were given by the superintendents of the Book and Tract and the Social Service Committees. Plans for promotion work were discussed by Ruthanna M. Simms, Alta L. Jewell, Leslie Shaffer, Allen D. Hole and Edgar S. Mote. A minute for gospel service in Jamaica, B. W. L., was granted. B. Willis Beede to be accompanied by Professor Millard S. Marple of Earlham College, where they expect to spend the months of December and January. The prayers and best wishes of the Quarterly Meeting attend them on this extended visit.

Bear Creek Quarterly Meeting was held at Earlham, Iowa, November 13-14. Charles O. Whitely, superintendent of Iowa Yearly Meeting, addressed the meetings of Saturday and Sunday morning. Saturday night a large audience was privileged to hear Arthur Kellogg speak on young people's activities and Helen Winnemore, a student of Penn College, representing the Peace Committee, gave an address, Sunday afternoon, that was dramatic and logical in a denouncement of war.

During the latter half of November, a refreshing revival was enjoyed by Hazelwood Friends Church in Western Yearly Meeting, led by Lewis E. Stout of Plainfield, Indiana, assisted by the pastor, Leroy Thornburg. The messages and appeals were responded to by the members and the unsaved who came forward to pray for forgiveness and receive the baptism of the Holy Spirit. Eight have united with the church.

Harry R. Keates, Yearly Meeting Superintendent, attended the meeting at North Holtville, California, November 21, and gave a splendid message on Stewardship which fitted in admirably with the reading contest conducted by the W. M. S. In the evening he showed about eighty lantern slides dealing with the early history of Friends and also of the churches being assisted financially by the Yearly Meeting through the Evangelistic and Church Extension Board.

A series of meetings beginning October 31 and lasting two weeks was held at Spring Valley, Ohio, with H. L. Leasure as evangelist, which proved to be a spiritual uplift to the community. Other denominations were interested and united in the effort. The forceful messages centered around salvation through Christ. The lecture on November 15, entitled "The Home of the Moonshiner" by H. R. Leasure giving his experiences in the mountains of Tennessee, was well received. Following the lecture, the people of the community gave the pastors, W. E. Bogan and wife, a pleasant surprise in the form of a donation party. Their services during the past five years have been very much appreciated. Clyde O. Watson of Wilmington was present on the 28th and gave helpful messages. The following Saturday, the Aid Society of the church packed a box of clothing and Christmas gifts for the Friends mission in Tennessee.

Much interest was manifested at the recent Monthly Meeting in Knoxville, Tennessee, when the appointment for standing committees included many new names. The Bible School is forming new classes and adopting new methods of work and much interest is taken in plans for a Christmas pageant which will use about thirty persons. A generous Thanksgiving donation was sent to the Out of Town Working Girls Relief Home, and the Near East Relief offering amounted to more than \$15. Plans are under consideration for a change of location with better opportunities for work in this rapidly growing city where a strong Friends meeting is greatly needed. The new pastor, John E. Snavelly, requests the prayers of Friends that the harvest here may be gathered in and the church may come into her own.

Gate Quarterly Meeting held at Zelma, Oklahoma, November 26-28, was a time of great blessing. From the very first session the leadership of the Holy Spirit was manifest.

The ministry of Arthur Rush, and of Scott T. and Grace Clark was a blessing to the different sessions, as was also the messages in song by Ethel Newsome and Viola Fogo, students of the Kansas Central Bible Training School of Haviland, Kansas.

Arthur Rush began a revival meeting at Zelma on Sunday night, where O. D. Dunlap and wife are the pastors. Gate meeting is putting a basement under their church, made necessary by the healthy growth of their Sunday School. View Point meeting has a new parsonage nearing completion which will be much enjoyed by the pastors. A revival meeting will begin at that place, January 2, with Susie Shrauner and Lela Allen as evangelists.

Friends of University Meeting, Wichita, Kansas, were greatly favored the first weekend in December in the presence and service of Alfred Young of Denver, Colorado. At a parlor meeting held at the home of Dr. Earl Carter on Saturday evening, a most delightful fellowship was enjoyed culminating in a worship period when Alfred Young brought a brief, pertinent message that impressed all with the value of the contribution Friends have to make to a world hungering for the things of God. The activities of the Sabbath, given over to worship but not to rest for the visiting Friend, began at 7:30, A. M., with a Young Friends breakfast and culminated with a 7:30 meeting in the evening when a spirit of deep consecration came over all. The Young People's Division of the Bible School, the morning meeting for Worship, the interdenominational study group and the Christian Endeavor had listened to challenging messages in the meantime. Friends are profoundly grateful that God still sends forth his spirit-filled messengers in the cause of Truth.

Salem Quarterly Meeting of Friends was held at Stockport, Iowa, November 27, 28, with a good attendance considering the condition of roads and weather, including representatives from all the different meetings. Samuel Jackson, pastor at Cedar Creek meeting, brought a very spiritual message, Saturday morning, on Serving God or Mammmon. At the noon hour, dinner was served in the schoolhouse dining room that stands near by. The afternoon was given to the business of the Quarterly Meeting and near the close Bessie F. Collins, of Salem, gave a brief but very interesting account of the Women's Missionary Conference recently held at Earlham, especially her own composition on Stewardship. Guy Hunting, of Salem, was greatly blessed in gospel messages both Sunday morning and evening. In the afternoon a C. E. Rally was held, at which time Arthur H. Kellogg, first vice-president of C. E. Work in Iowa Yearly Meeting, gave an address on work for the coming year. His outlines were: (1) Training the Devotional Life; (2) Training in Christian Service; (3) Making Christian Friends.

NEW CATALOG of Books and Supplies

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The Young People's Society of East Vassalboro Meeting, Maine, has completed the work of redecorating the audience room of the church, the new carpet having just been laid. The older workers much appreciate this and many other evidences of the interest of the younger members. The annual sale and supper, with missionary program, occurred December 3, and was both a social and a financial success. The proceeds, as always, go through the United Budget for the work at Ram Allah. The activities of the meeting are increased and the influence extended by the coming of Elam and Elda Henderson who are so well qualified for their work. At East Benton, the faithfulness of the few is clearly demonstrated. During the latter part of the summer and fall they had the help of a retired minister of the Christian church, and the interest was continued as long as the condition of the roads permitted him to go. They hope to continue the Bible School throughout the winter. They have recently held their fair, the proceeds of which will be used to paint the outside of the house.

GOOD NEWS OF SEATTLE MEETING

About thirty years ago a group of Friends were holding meetings in a tent in Seattle. These meetings attracted the attention of E. A. Stuart, Hervey Lindley and Samuel Hill, well known and successful business men of Seattle. The fathers of these men were eastern Friends. As a memorial to them the brick meeting house was built on the corner of 23rd Avenue and East Spruce Street in 1907. At the same time a two story eight room parsonage was erected on a lot back of the meeting house facing Spruce Street.

To this home as pastors have come the following men: J. Edgar Williams, Joseph John Mills, Isom P. Wooten, Robert E. Pretlow, D. Reeves Shinn and Isaac N. Stanley. The last named minister is now on the field. Each pastor has contributed in his own way something of value to the church and community and the present outlook seems good.

The meetinghouse and parsonage have recently been re-roofed and re-decorated and the property deeded to the Indiana Yearly Meeting. New interest has been kindled and with true cooperation much can be accomplished.

Interest in the Bible School is increasing. A contest for increasing the attendance has recently been started. A Christmas program is planned for the evening of December 24.

Seattle Monthly Meeting was held Wednesday evening, Nov. 24. After the opening minute, I. N. Stanley led in prayer. Gertrude Shinn gave a report of the recent Quarterly Meeting held at Everett. A budget of \$2395 was accepted for the meeting for 1927. After this short session the meeting adjourned to the auditorium for the Thanksgiving program and reception to the new pastor, Isaac N. Stanley. He is a native of

Indiana and was recently pastor of Friends Church of Knoxville, Tennessee. The address of welcome was delivered by the former pastor, D. Reeves Shinn, who spoke feelingly of finding in Isaac Stanley a personal friend and a friend for each of us. He exhorted each member of the congregation to put his shoulder to the wheel and to help in the work of the church. A duet by Mrs. Miriam Pretlow and Mrs. Hannah Good and two solos by Mrs. Pretlow were appreciated by everyone present. The reception concluded with refreshments and a general friendly intermingling.

AN INTERRACIAL PEACE CONFERENCE

On November 30 and December 1, a group of Negro leaders met with the Peace Section and other members of the American Friends Service Committee at 20 South 12th Street, Philadelphia, to discuss an interracial peace movement. The Negro poet and educator, Leslie Pinckney Hill, and Henry Tatnall Brown, Chairman of the A. F. S. C. Peace Section, presided over the conference. Definite steps were taken to initiate a peace movement which would include both the white and colored people. The conference was agreed that whatever plans were made that when carried out, they should in no way tend to further segregation, but that they should quite definitely carry out the spirit of the conference which was a spirit of unity. Among many constructive suggestions for the initiation of this movement were the following:

1. The formation of a Speakers Bureau composed of both Negro and white speakers.
2. The establishment of a Publicity Bureau through which material should be collected and disseminated.
3. Once a year there should be a mass meeting in different sections of the country of white and colored people.
4. The holding of a small meeting similar to this conference for the discussion of subjects relating to peace.
5. The organization of small study groups of white and colored people.

Plans were definitely made for the formation of a committee which Leslie Pinckney Hill is to convene in the near future to evaluate the thinking of this group and to determine what is to be undertaken.

Aside from the value of the conference in making suggestions for the plans of this

WHITTIER LODGE

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WHITTIER LODGE, 1331 W. Colorado Ave., Colorado Springs, Colorado.

peace movement, there was a fellowship, a oneness that quite lifted the discussion and deepened the knowledge in the minds of each of us that we are all brothers under one Father. Too much significance cannot be laid on the gracious, inclusive, wise presiding of Leslie Pinckney Hill. In closing the first session of the conference, he urged us to accept in all seriousness of purpose the challenge and the responsibility that had come to us with such power and vision during the hours of our thinking together, and quoted what was the keynote of the conference:

"Let us lift up the standard to which the wise and honest may repair
The event is in the hand of God."

INTERNATIONAL SUNDAY SCHOOL LESSON

December 26, 1926

Review: Moses to Samuel.

Devotional Reading: Psalm 85:1-13.

Daily Readings

M.—Report of the Spies. Num. 13:23-33.
T.—Moses Pleads with Israel. Deut. 6:1-12.
W.—Joshua, the New Leader. Josh. 1:1-9.
Th.—Caleb's Faithfulness. Josh. 14:6-15.
F.—Gideon and His Band. Num. 7:1-25.
S.—Samuel the Just Judge. I Sam. 7:3-12.
S.—The Mercy of God. Psa. 85:1-13.

STEPS IN THE GROWTH OF A NATION

1. *Israel Journeying Toward Canaan.* The life of a nation, like that of an individual, has its long stretches of uneventful journeying, just plodding. But may not this prosaic life witness to God's guidance just as truly as the crises of life?

"There is a Power whose care

Teaches thy way along that pathless coast."

2. *The Report of the Spies.* The real test that day was of the nation, whether they were ready to meet a great challenge with faith, whether they would follow the advice of convenience or that of conviction. "What we do in the crisis always depends upon whether we see the difficulties in the light of God, or God in the shadow of the difficulties."

3. *Moses Honored in his Death.* It was doubtless generations before the Hebrews realized the priceless contribution made by this great pioneer of their national and religious life, and spread over the scene of his death the reverent veil of mystery. "We shall do ourselves honor if we honor him."

4. *Joshua the New Leader.* "God buries the worker but carries on the work" by new hands. The Hebrews were fortunate in having a new leader ready for the new task. "When men and women have the Spirit, God's work can be done."

6. *The Fall of Jericho.* "The passage tells us that many of the greatest victories are won, not by the fierce and sudden thrust of human energy, but by quiet, persistent, trustful obedience to the will of God." In the final analysis, is it not always faith that levels walls?

7. *Caleb's Faithfulness Rewarded.* The strength and progress of the nation came because it had Caleb, men who were both humble and courageous. "It is men of faith and men of action for which every sphere of human enterprise, secular or religious, is crying out today."

8. *Joshua Renewing the Covenant.* Even the "chosen people" needed to renew the covenant, to fortify their approach to daily tasks with strengthened resolves of right living. "It is not enough that we come under a general and undefined engagement to live the Christian life. We must bind ourselves down to some specific acts of obedience."

9. *Gideon and the Three Hundred.* Before they had reached maturity as a nation, the Hebrews needed to learn the lesson of the fallacy of numbers. This story "sings the praises of quality as over against quantity. The seat of victory is found in the will and not merely in the might of numbers."

10. *Ruth and Naomi.* Israel became a unique nation not only because of the influence of outstanding leaders, but also because in humble homes and harvest fields she possessed loyal and generous hearts. And because there were real love matches too.

When'er a noble deed is wrought,
When'er is spoken a noble thought,
Our hearts, in glad surprise,
To higher levels rise.—*Longfellow.*

11. *The Boy Samuel.* Was there ever a nation that helped to make the world better unless it looked well to the religious nurture of its children? This had been one of the secrets of the remarkable story of the Jews through the centuries. The supreme task of the Church today is the religious instruction of the child.

12. *Samuel the Just Judge.* The just judge is the forerunner of Israel's greatest king, David; the one who brought the nation to the threshold of its greatest glory. "Samuel must have been more than the Luther of his day. His influence was intensified by the lofty singleness of his life and aim."

WENDELL G. FARR.

Wilmington College.

BIRTHS

MARSHALL—To E. Howard and Eurah Ratliff Marshall, Decatur, Indiana, November 13, 1926, a son, Philip Richard.

MARRIAGES

DICKINSON-MITCHELL—At the View Point Friends Church near Booker, Texas, November 6, 1926, Mildred Mitchell and Milledge Dickinson, both formerly of Booker, Texas. L. B. Brady, minister.

DEATHS

APPLE—At the home of her brother, Walter James, Pasadena, California, November 28, 1926, Martha James Apple, in her 78th year. She was a birthright Friend and lived many years at Springdale, Iowa, but the past four years she had lived in Pasadena. She was always an active worker in the church and an Elder for many years. Since coming to Pasadena she was a much loved member of the Women's Bible Class, which attended the funeral in a body. Interment in Mountain View cemetery.

LEWIS—At his home in Richmond, Indiana, December 3, 1926, following a short illness, Clark E. Lewis, aged 83 years. He was born in Clinton County, Ohio, the son of Jesse and Hannah Harvey Lewis. He was a birthright member of the Society of Friends and throughout his life was faithful and devoted to the interests of Friends. His uncle, Isaac Harvey of Clinton County, was well known to Friends through his visit to Abraham Lincoln in the interest of the Negroes, an incident which furnishes a scene in the pageant "The Life of George Fox in Story and Scene" by Elizabeth H. Emerson and Gladys May Hunt. He is survived by his widow, Emma B. Lewis; two sons, Seth Lewis of Richmond, and Jesse Lewis of Urbana, Ohio; and two daughters, Sarah L. Crech of Richmond, and Esther B. L. Terrell of Portland, Oregon, a minister. Interment was made in the Earham Cemetery, Richmond.

MILLIS—At her home, Guilford College, North Carolina, September 5, 1926, Velina

Reynolds Millis, wife of Adrian T. Millis and daughter of Joshua and Cynthia Smith Reynolds, in her 79th year. Educated in New Garden Boarding School and trained in the Normal schools conducted by Allen Jay, she taught for a number of years in Guilford and Alamance Counties. She was a lifelong member of Friends and a pioneer in the W. C. T. U. and the W. M. S. when they were organized in North Carolina. The husband, one daughter, Ida E., and three brothers, Verus, Elwood and Herbert Reynolds, survive her.

SCALES—At her home in Richmond Hill, New York, December 1, 1926, Alice Carey Scales, in her 61st year. Born near Glens Falls, N. Y., she was for many years a member of Glens Falls Meeting, but for over twenty years her membership had been in the Brooklyn Meeting. Deeply interested in all Friends mission work and a loyal member of the W. M. S., she was also an earnest worker in the temperance cause, taking an active part in the W. C. T. U., and, at the time of her death, was chairman of the Quarterly Meeting Temperance Committee. She is survived by her husband, Edward S. Scales, one son, two daughters, a brother and a sister.

STOUT—At the home of her son, L. W. Stout, near Russiaville, Indiana, November 27, 1926, Elizabeth Caroline Stout, widow of Albert Stout and daughter of Willis and Naomi Kenworthy, aged 72 years. She was a faithful member of New London, Indiana, Friends Meeting and was interested in the various activities of the church, especially in Bible-school and missionary work, and the W. C. T. U. She is survived by one son, one daughter, six grandchildren, one great grandchild, three brothers and two sisters.

THOMPSON—At the home of his sister, Mary A. Thompson, Paoli, Indiana, William Lindley Thompson, son of Jonathan and Sarah Dixon Thompson, in his 77th year. Born in Orange County, Indiana, he had spent most of his life in the west. While on duty in the National Park, he was stricken with paralysis and later was able to return to the old home where he succumbed to a second attack. Funeral services were conducted by Albert L. Copeland at the Friends Church, Paoli, and interment made in the nearby cemetery.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO

North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for worship 11:00 and 7:30; C. E., 6:30. Pastor, Charles A. Mott, 4005 Meade Street, Phone Cal. 3581J. A cordial welcome to all out-of-town Friends.

LOS ANGELES, CALIFORNIA

First Friends Church, 950 West 17th St., at Toberman. Usual Sunday services. David E. Henley, Pastor; residence 1329 Toberman, phone Beacon 8650.

KNOXVILLE, TENNESSEE

Knoxville Friends Church, Corner of Luttrell Ave. and Lovinia St. Take No. 2 Street car to Luttrell and walk one block west or take Fountain City car No. 3 to Lovinia St., walk two blocks North. Bible School 9:30 a. m. Meetings for worship 10:30 a. m. and 7:30 p. m. Christian Endeavor 6:30 p. m. Monthly Business Meeting held on first Wednesday of each month at 7:30. An urgent invitation to all Friends everywhere. Pastor, John E. Snively, residence No. 316 E. Anderson. Phone E. K. Coggins, No. 1622 old phone.

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